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Transliteration Table

Consonants,

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels, diphthongs, etc.

Short:	اَ	a	يَ	i	وُ	u
Long:	اَ	ā	يَ	ī	وُ	ū
diphthongs:			اَيَ	ay	اَوُ	aw

Biography of the Author

He is Abū ‘Abdullāh ‘Abdur Raḥmān bin Nāṣir bin ‘Abdullāh bin Nāṣir Āli Sa’di from the Tamīmī tribe. He was born in the city of ‘Unayzah, Qasim on the 12th Muḥarram, 1307H. His mother passed away when he was but four years old and his father when he was seven. Hence he grew up as an orphan but despite this he had a goodly upbringing.

He was extremely intelligent and had memorised the Qur’ān by the age of eleven after which he devoted himself to studying under the scholars of his land. He strove in his studies until he excelled in all of the various Islāmic sciences and by the age of twenty-three he was already teaching. He devoted himself entirely to learning and teaching until he became the leading religious authority in the land, with students of knowledge flocking to him from all regions.

He studied under a host of the leading scholars of his time, from amongst whom was Shaykh Ibrāhīm bin Ḥamd bin Jāsir, the author would praise him for his extensive memorisation of ḥadīth, his piety and his love of the poor. Many times he would witness a poor person coming to Shaykh Ibrāhīm, and the shaykh removing an article of his clothing and giving it to him, despite he himself needing it and being quite poor. He also studied under Shaykh Muḥammad bin ‘Abdul Karīm al-Shibl, Shaykh Ṣāliḥ bin ‘Uthmān – the Judge of ‘Unayzah, Shaykh Ṣa’b al-Quwayjiri, Muḥammad al-Amin al-Shanqīti and others.

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

Do you not see how Allāh sets forth a metaphor of a good word: a good tree whose roots are firm and whose branches are in the sky? It bears fruit all the time by its Lord's permission. Allāh sets forth metaphors for people so that hopefully they will pay heed. [Sūrah *Ibrahim* (14); 24-25]

Allāh has likened the statement of faith, which is the best of statements, with a tree that is the best of trees bearing these noble characteristics. Its roots are firm, it is always growing and maturing, and it bears fruit all the time: directing its numerous benefits and delectable fruits to its owner and others.

This tree varies greatly in the hearts of the believers, changing in accordance to the variation of the qualities that Allāh has described it with. Therefore it is upon the servant to hasten towards acquiring knowledge about it, its descriptions, that which leads to its existence and potency, its roots, and its branches. It is upon him to expend his efforts in actualising this tree in terms of knowledge and action for indeed his portion of goodness and success, happiness in this life and the Hereafter, is dependant upon the extent to which this tree [is implanted in his heart].

CHAPTER ONE

The Foundations of Faith

1.1 The Definition of Faith

The definition and explanation of things serves to clarify and simplify them. Indeed giving a ruling on something can only come about after having correctly conceptualised it. Whoever gives a ruling on something before having understood and conceptualised it such that he can distinguish it, will make serious errors.

As for the definition of faith, it is the firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion.

This is why the Imāms and *Salaf* used to say,

Faith is the statement of the heart and tongue; action of the heart, tongue, and limbs.

Hence it comprises statement, action, and belief. It increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners, and the actions demanded by it.

Affirming, believing in, and acknowledging the Beautiful Names of Allāh, His Perfect and Lofty Attributes, and His actions that

ensue from His Names and Attributes is from the greatest of the principles of faith. Similarly acknowledging the rights that are due to Allāh – taking Him as god and worshipping Him both outwardly and inwardly is from the principles of faith. Acknowledging everything that Allāh informed of concerning His angels and forces, of what has happened and is to happen, and the narrative concerning the Last Day is from the principles of faith. Having faith in all the Messengers (ﷺ), in all their praiseworthy descriptions and characteristics given of them in the Book and Sunnah is from the principles of faith. From the greatest principles of faith is to believe in the Oneness of Allāh completely and in only His deserving worship, worshipping Him alone without associating any partners with Him, making the religion sincerely for Allāh and establishing the outward laws of Islām and its inward realities.

All of the above form the foundations of faith.

This is why the outcome of faith is the entry into Paradise and security from the Fire, His pleasure, success and happiness.¹

But this outcome cannot come about except by including all we have mentioned above comprising the articles of belief and the

¹ Allāh mentions this fact with His words, “The men and women of the believers are friends and protectors of one another. They command what is right and forbid what is wrong, and establish the prayer and pay *zakāt*, and obey Allāh and His Messenger. They are the people on whom Allāh will have mercy. Allāh is Almighty, All-Wise. Allāh has promised the men and women of the believers Gardens with rivers flowing under them, remaining in them timelessly, for ever, and fine dwellings in Gardens of Paradise. Allāh’s good pleasure is even greater. It is that which is the great victory.” [Sūrah *al-Tawbah* (9): 71]

“Those who have faith and do righteous actions – they are the best of creatures. Their reward is with their Lord: Gardens of Paradise with rivers flowing under them, remaining in them timelessly, for ever. Allāh is pleased with them and they are pleased with Him. That is for those who fear Allāh.” [Sūrah *al-Bayyinah* (98): 7-8]

actions of the heart and limbs. This is because whoever lacks something of this, he would have a deficiency [in faith], lose out on reward, and experience punishment accordingly.

1.2 The Reward Ensuing from True Faith

Allāh, the Exalted, informs us that complete faith leads to the acquisition of the highest station in this world and the most lofty and distinguished level in the Hereafter,

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ

Those who believe in Allāh and His Messengers, such people are the truly sincere. [Sūrah *al-Hadid* (57): 19]²

The truly sincere (*siddiqūn*)³ are those having the greatest ranking among the creation, after the Prophets, in this life and

² The author, said in commentary to this verse, *Taysir al-Karim al-Rahmān*, ‘Faith in the view of *Ahl al-Sunnah* is that which is proven by the Book and Sunnah comprising statement of the heart and tongue; and action of the heart, tongue and limbs. Therefore faith encompasses all of the laws of Islām, both the outer and inner. Those who combine all of these matters are the *siddiqūn* and their ranking is above the ranking of the general Muslims but below that of the Prophets.’

³ Their characteristics have been mentioned by Allāh with His words, “It is not piety to turn your faces to the east or to the west. Rather, those with true piety are those who have faith in Allah and the Last Day, the angels, the Book and the Prophets, and who, despite their love for it, give away their wealth to their relatives and to the orphans and the very poor, and to travellers and beggars and to set slaves free, and who establish the prayer and pay *zakāt*; those who honour their contracts when they make them, and are steadfast in poverty and illness and in battle. Those are the people who are true, they are the pious and god-fearing.” [Sūrah *al-Baqarah* (2): 177]

“The believers are only those who had faith in Allāh and His Messenger and then have had no doubt, have undertaken *Jihād* with their wealth and themselves in the Way of Allāh. They are the ones who are true to their word.” [Sūrah *al-Hujurat* (49): 15]

Allāh further says, while mentioning the elite of his creation,

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ
الْكَفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾
فَضَّلَا مِنَ اللَّهِ وَنِعْمَ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

However Allāh has given you love of faith and made it pleasing to your hearts, and has made disbelief, transgression and disobedience hateful to you. People such as these are rightly guided. It is a great favour from Allāh and a blessing. Allāh is All-Knowing, All-Wise. [Sūrah *al-Hujurat* (49); 7-8]¹⁵

This is the greatest of favours – that Allāh grant the servant love of faith, adorn it for him in his heart and allow him to relish its sweetness with his limbs complying to the laws of Islām. Moreover Allāh makes him detest the unlawful actions, truly He is the All-Knowing of those who deserve this blessing and All-Wise in His placing this blessing in its correct and befitting place.

1.4 The Components of Faith

It is established in the *Ṣaḥīḥ* from the ḥadith of Anas (رضي الله عنه) that the Prophet (ﷺ) said,

There are three qualities, whoever has them will relish the sweetness of faith: that Allāh and His Messenger be more

This is why we often find the combined mention of these two foundations such as in his (ﷺ) saying, “Whoever fasts the month of *Ramaḍān* out of faith and *iḥtisāb*...”.

His saying, ‘upon a light from Allāh’ points to the first foundation which is faith. His saying, ‘hoping for the reward of Allāh’ points to the second foundation which is *iḥtisāb*.

¹⁵ This verse is one of the proofs that complete faith comprises actions as well as beliefs, this is because faith has been mentioned and so too has its opposite: disbelief, transgression and disobedience. Refer to al-Rāzī, *Tafsīr al-Kabīr* [10/102].

beloved to him than anything else; that he love a person and not love him except for the sake of Allāh; that he dislike leaving his religion in the same way that he dislikes being thrown in the Fire.¹⁶

The root foundation of faith has been mentioned which is the love of Allāh and His Messenger, however just a general love is not sufficient; rather this love must take precedence over all other loves. Moreover this love is the cause for other loves such that one loves for the sake of Allāh and hates for the sake of Allāh, when one does this he has attained the pinnacle of faith. Therefore one loves the Prophets, the truly sincere, the martyrs, and the righteous because they undertake that which Allāh loves and because He chose them from amongst His creation. Furthermore the quality which would repress anything that negates and contradicts this faith has been mentioned: that one hate leaving his religion and consider it to be the most abhorrent thing to him, more so than being thrown in the Fire.

This ḥadith informs us that faith has a sweetness that is perceived by the heart, when the servant relishes it, all worldly loves and objectives slip away and a good and pure life ensues.

¹⁶ Bukhārī [#21] and Muslim [#67].

Al-Qurṭubī, *al-Mufḥim* [pp. 214-215] said, ‘This ḥadith shows us that the believer’s love which leads to relishing the sweetness of faith is only that love which is sincerely and wholly for Allāh, the Exalted, unadulterated with worldly goals or selfish objectives. Indeed if ones love is like this, it comes to an end when the goal is achieved or he quickly despairs of ever attaining it whereas the believer’s love is a perpetual routine and tendency, achieve he some worldly benefit or not. Because the type of love that is most frequently found is that love which emanates from some worldly purpose, rarely do people relish the sweetness of faith, indeed there could be no sweetness present at all. This is especially true of this day and age where many features of faith have been lost. In summary, the believer’s love is from amongst the actions of worship that require sincerity and good intention.’

To love for the sake of Allāh means to love Allāh; to love what He loves of things such as actions, times, periods and circumstances; and to love those He loves such as the Prophets and their followers.

To hate for the sake of Allāh means to hate everything that Allāh hates of things such as disbelief, sin and transgression, it also means to hate those who commit these or call to these.

Giving includes the servant performing all that he has been enjoined to as mentioned in His saying,

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنِيَرُهُ وَلَيْسَرَىٰ ۖ

As for him who gives and has *taqwā* and confirms the Good, We will pave his way to ease. [Sūrah *al-Layl* (92); 5-7]

This verse refers to the servant giving everything he has been ordered with, not just property and wealth for this is but a portion of ‘giving’. The same applies to its opposite, preventing.

Through these four matters does the servant perfect his faith and religion.

1.4.7 The Ḥadīth of Abū Hurayrah (ﷺ)

Al-Tirmidhī and al-Nasā’ī record the ḥadīth of Abū Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said,

The believer is the one to whom the people would entrust their blood and property.²⁶

This ḥadīth proves that correct faith leads a person to be careful of those things entrusted to him and prevents him from treachery, to the point that the people feel safe around him and would entrust him with the most precious things they own – their blood and property.

²⁶ Al-Tirmidhī [#2627], al-Nasā’ī [8/104] and others.

Al-Būṣayrī, *al-Zawā’id* said, ‘Its *isnād* is *ṣaḥīḥ*.’ The ḥadīth is *ṣaḥīḥ* as per al-Albānī, *Ṣaḥīḥ al-Jāmi’ al-Ṣaghīr* [#6710].

The affair is as al-Ḥasan said, ‘Faith does not come about by mere wishful thinking and idle desire, rather it is something that takes firm root in the heart and is testified to by actions.’²⁷

Therefore outward and inward actions confirm, and testify to the truth of, faith and actualise it. Allāh, the Exalted says,

مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ

Whoever has faith in Allāh, He will guide his heart.

[Sūrah *al-Taghābun* (64); 11]

So the servant, when he is afflicted with a calamity and believes that it is from Allāh, that Allāh is the All-Wise and Most Merciful, that He knows best what is good for His servant, Allāh will guide His heart with the specific guidance that would lead to his being content and patient, accepting [the decree] and being in a state of peace and tranquility.

Allāh, the Exalted says,

إِنَّ الَّذِينَ آمَنُوا

وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ

Those who believe and do righteous actions, their Lord will guide them by their faith. [Sūrah *Yūnus* (10); 9]

The thing that they will be guided to has been left unmentioned so as to generalise and include guidance to all good things and leaving all evil things. This is all by virtue of their faith. Therefore actions are part and parcel of faith when they are looked at from a particular perspective, and also from the necessary products and fruits of faith when looked at from another perspective. Allāh is the One who grants the divine accord.

²⁷ Reported by Khaṭīb al-Baghdādī, *Iqtidā’ al-‘Ilm al-‘Amal* [#56] and it is *ḥasan*.

increase and strengthen it along with repressing all that would oppose and decrease it. They would ask Allāh to establish their faith and increase them in it, its sciences, actions and conditions.³³

We ask Allāh that he increase us in knowledge, certainty, serenity with Him and His remembrance, and in truthful faith.

The best of this creation would also compete with each other in trying to attain the station of *'ayn al-yaqīn* after having *'ilm al-yaqīn* and then trying to attain the station of *ḥaqq al-yaqīn*.³⁴ Allāh informs us about Ibrāhīm (*'alayhi al-salām*),

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ
تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ
الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦١﴾

When Ibrāhīm said, 'My Lord show me how You bring the dead to life.' He asked, 'Do you not then believe?' He replied, 'Indeed I do! But so that my heart may be at peace.' He said, 'Take four birds and train them to yourself. Then put a part of them on each mountain and call to them; they will come rushing to you. Know that Allāh is Almighty, All-Wise. [Sūrah al-Baqarah (2); 260]

³³ Ibn Abi Shaybah, *al-Īmān* [#107] and Abul-Qāsim bin Sallām, *al-Īmān* [#20] report via an *isnād* meeting the conditions of al-Bukhārī and Muslim from al-Aswad bin Hilāl, 'Mu'ādh used to say to a man from amongst his companions, "Sit with us and let us devote ourselves to faith for an hour" and they would sit performing the *dhiḥr* of Allāh and praising Him.'

Ibn Abi Shaybah, *al-Imān* [#104] reports via a *ḥasan isnād* from 'Alqamah that he used to say to his companions, 'Walk with us and let us increase in faith.'

³⁴ *'Ilm al-yaqīn*: refers to that knowledge one acquires through listening, making analogy and researching. *'Ayn al-yaqīn* refers to that knowledge one acquires through seeing and witnessing something. *Ḥaqq al-yaqīn* refers to that knowledge that comes about through actual experience.

CHAPTER TWO

The Matters That Would Develop Faith

This section is of great benefit and is much needed, indeed necessity calls for having knowledge of this and concerning oneself with it. Through faith does the servant achieve perfection, and through it does he raise in rank in this life and the Hereafter. It is the cause and route to attaining all temporal and everlasting good. However this can never be achieved without first knowing those matters that would serve to develop faith along with the routes to actualising them. Allāh, the Exalted, has placed a cause to, and a route leading to the acquirement of, all objectives. Faith is the greatest and the most important of objectives and He has appointed great methods that would strengthen it and promote it just as there are a number of causes that would weaken it. Those things that would strengthen it are of two categories, general and specific.

As for the general then it consists of:

- i. Contemplation of the signs of Allāh recited in the Book and the Sunnah
- ii. Contemplating upon the signs of Allāh in His creation
- iii. Desiring to learn the truth, the fulfillment of which is the purpose of ones creation
- iv. Acting upon this truth.

As for the specific then the greatest of them is:

2.9 Exerting oneself to acquire the level of *Ihsān*

Acquiring *ihsān* in ones worship of Allāh and showing *ihsān* (benevolence) to the creation. One exerts himself in the worship of Allāh until it is as if he sees Him and witnesses Him. If he cannot reach this level, he brings to mind that Allāh Sees him and therefore strives in perfecting his worship. The servant should never stop striving to attain this exalted station so that his faith and certainty increases taking him to the level of having *haqq al-yaqīn* which is the highest level of certainty. The servant then tastes the sweetness of his worship and sees the fruits of his dealings with creation. This is complete faith.

2.10 Beneficence to the creation in speech and action.

Beneficence also with regards to property, honour and other such things of benefit, all of these are part of faith and from those matters that serve to strengthen it. The reward is of the same category as the action, so just as the servant shows beneficence to the servants of Allāh, treating them well to the utmost of his ability, Allāh in turn bestows His beneficence on him.

From the greatest aspects of this beneficence is that He strengthens his faith, his desire to perform good, his efforts in drawing closer to his Lord and his sincerity. Through this does the servant actualise sincerity and sincere advice to Allāh and His servants, the whole religion is sincerity and sincere advice. Whoever has been granted the divine accord (*tawfiq*) to reach the level of *ihsān* in his worship, and *ihsān* in his dealings with the creation, he has realised this sincerity and sincere advice.

This is why the Prophet (ﷺ) said,

None of you truly believe until he loves for his brother that which he loves for himself.

Reported by al-Bukhārī and Muslim.

2.11 The Believers are indeed Successful

Allāh, the Exalted says,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ
فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِأُفْجَاهِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَى
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ
لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ
يُحَافِظُونَ ﴿٩﴾ أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ
الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

The believers are indeed successful. Those who are humble in their prayer, those who turn away from worthless talk, those who pay the *zakāh*, those who guard their private parts – except from their wives or those they own as slaves, in which case they are not blameworthy; but those who desire more than that are people who have gone beyond the limits – those who honour their trusts and contracts and those who safeguard their prayers. Such people are the inheritors who will inherit *al-Firdaws*, remaining in it timelessly, forever.

[Sūrah *al-Mu'minūn* (23); 1-11]

Eight characteristics are mentioned herein and all of them inculcate faith and strengthen it just as they are also part and parcel of faith, the explanation of this has preceded.

The presence of heart in the prayer, the one praying striving to the utmost to have presence of mind with regards to what he says and does of recitation, remembrance, supplication, standing, sitting, bowing and prostrating, all of these are from the causes that lead to the increase of faith and its strengthening. We have previously

The inhabitants of Paradise, after having entered it and taken their places therein, will acknowledge the grace of their Great Lord,

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا
وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ
وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

“...they will say: ‘Praise be to Allāh who has guided us to this! We would not have been guided, had Allāh not guided us. The Messengers of our Lord came with the Truth.’ It will be proclaimed to them: ‘This is your Garden which you have inherited for what you did.’” [Sūrah *al-A‘rāf* (7); 43]

In this verse they acknowledge the grace that Allāh granted them that led them to enter the Lofty Stations and praise Him for it, they also mention the cause that allowed them to attain this by the grace of Allāh – righteous actions which is naught but faith and its actions.

We ask Allāh that He favour us with true faith and that He not leave us to ourselves for even the blink of an eye, that He not cause our hearts to deviate after having guided us, and that He inundate us with His mercy for He is al-Wahhāb.

Abundant peace and blessings be upon Muḥammad, his family and his Companions.

‘Abdur-Raḥmān bin Nāṣir bin ‘Abdullāh bin Nāṣir al-Sa’di
may Allāh forgive him, his parents and all the Muslims.
8 Dhūl-Hijjah, 1374H

APPENDIX ONE

An Explanation of the Parable Concerning the Tree of Faith

Allāh, the Exalted, propounds a metaphor for faith, saying,

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

“Do you not see how Allāh sets forth a metaphor of a good word: a good tree whose roots are firm and whose branches are in the sky? It bears fruit all the time by its Lord’s permission. Allāh sets forth metaphors for people so that hopefully they will pay heed.” [Sūrah *Ibrāhīm* (14); 24-25]

Allāh, Glorious and Exalted is He, has likened a good word to a good tree because just as a good tree produces beneficial and delicious fruits, so too does the good word produce righteous actions. This metaphor then corresponds with the exegesis of the majority who said, “The good word is the testimony that none has the right to be worshipped except Allāh.”¹⁴ This is because this testimony sprouts all inward and outward righteous actions,

¹⁴ i.e. *Lā ilāha illa Allāh*.

Refer to al-Ṭabarī [13/203]; al-Baghawī [4/40]; al-Suyūṭī, *al-Durr al-Manthūr* [4/75].